

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.

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WHOLE NO. 172

## PSYCHOMETRY-ITS ORIGIN AND CLAIMS

It is not accomplished by any supernatural agency, but simply by the influence exerted upon the psychometer's nerves by the force which is evolved from the individual and deposited upon

Major Buckley and others speak of a condition of "conscious clairvoyance," which is produced by gazing fixedly at a me-

"Last night the motions of my hand were so much like writing, that I took a pencil and paper, and after a short time produced the enclosed. (The enclosure was a half sheet of paper with the name of John L. C—— traced upon it with a pen a number of times.) My friend goes on to say, "There are no

THE UNITY OF THE HUMAN RACE.

FROM THE FRENCH OF GRANDPIERRE.

The difference in the color of the skin, the quality of the hair, the conformation of the cranium, and the facial angle, is explained in part by the difference of climate, of habits, and of civilization. The nature of the soil, the state of the atmosphere, the degree of temperature, have an incalculable influence on the form and color of the body. Abyssinians and Arabs, M

But enough of hypotheses and explanations. In the face of that Babel which divides, let us place the church of Christ which reunites. In the presence of the multiplication of languages which separates men, let us think of the Saviour, who, by love, gives to them with a new language a new heart, and who calls them together again under his guidance into the same fellowship.



The Spirit, uncares-for by himself, to the position to which an ill life consigns it, to become, in its turn, a messenger to earth to cast others of the consequences of mispent time, and to assure them there are unfolding beauties in Spiritualism, which all but the will-blind may see!

CINCINNATI, July 22.

P. J. MANNING



## Original Communications.

## FLOWERS.

Traces of the bleeding earth,  
Which wake in answer to the voice of Spring,  
How large the soul of earth,  
In answer to your birth,  
Spreading the golden plumage of her wings,  
With what delight she sings—  
Waiting sweet lullabies to grief and care,  
And waking all things fair!  
She kneels the harp-strings of the wandering air,  
And calls sweet music from her heavenly choir,  
To breathe o'er silver chords, her holiest spells,  
How blessed are your beams,  
O radiant teachers of a Father's love!  
The light and all my dreams,  
Your mingled radiance streams,  
Waiting are on, amid the whispering groves,  
Where come the turtle-doves;  
With angel smiles ye're tracking all my way,  
And in the house of Day,  
Like timid stars which form the milky way,  
Ye stand in close array,  
Flinging low glances through the dusky wood,  
To show the green of the starboard.

Joy wakes again my heart,  
And sorrow lingers black planes from my soul;  
The silent stream departs,  
And heavy winter, with his saturated state,  
Has glided to the goal.  
The beautiful have come—ye wake, ye rise;  
Spring odors track the skies,  
The gentle flowers and their starry eyes,  
Along the sunny hills,  
And the laughing rills,  
A veil of glory tremulously descends,  
That all earth's shadows are brightness blends.

O beautiful, bright flowers!  
Ye cradles of God, ye dark breasts  
Hallows the woodland hours;  
Born of the sun and showers,  
Ye have deep lessons written on your leaves,  
That whoever gives  
May turn from earth, and learn the love of heaven;  
To you, ye give the given,  
When weary souls o'er gloomy wastes are driven,  
To wait your perfume on the desert air,  
That man may learn the still small voice of prayer.

Your odors are pure,  
Your garments modest, and your lovely forms  
All gentle minds allure:  
In quiet valleys, along the forest sides,  
Linger your happy smiles,  
And sweet it is your many halos to tread,  
And by your many halos,  
Come the light footfalls of the gliding hours,  
Till ere we sleep, and weary curtains lower,  
Her silver veil and stately curtains lower,  
And gently Cynthia to her throne restores.

O hush the human heart,  
To whom the flowers no dark reproaches bear!  
No memory of a dart,  
Or racking poison smart;  
And blessed those who, kneeling on the sod,  
By the pure works of God,  
Can hear the stirring of celestial strings,  
O'erweep by angel wings,  
Yet feel their souls within grow calm and strong,  
And from the harp of song  
Such answering strains and heavenly numbers call,  
As prove their lives in harmony with all.

O beautiful, bright flowers!  
The winged seeds in Autumn, rudely tossed,  
Found these the scattering towers—  
May we at last find rest!

And O, you, like me, may every hour display  
Some new and brightening ray,  
That, dying, we may sanctify the place  
And dwellings of our race,  
And send through distant years the glorious throes  
Of Faith triumph, Truth and Virtue bloom,  
The earth-born entering at the gates of rest.

## MIRACLES IN MICHIGAN.

Niles, August 2, 1855.

REVEREND PARTRIDGE AND BRITTON:  
HAVING lately witnessed some, and heard of other, wonderful manifestations, I sit down to offer them to you to spread before the people, if you think best. A lady, by the name of Dennis, who came into this town a short time since, and stopped at her deceased husband's brother's. I heard her, while in a trance, personating her husband, address the members of her father's household with all the earnestness of a loving brother, greeting his kindred, after a long separation. She broke out into an impromptu address in poetry, perfectly appropriate to the occasion. She then personated another Spirit, giving a most eloquent discourse on the philosophy of nature, interspersed it with poetry the most moving, and in like manner, gave us a stirring lecture. She performed what would be impossible for the greatest actress, changing from one side to another, and excelling in all. She states that the Spirits have nearly cured her of that commonly fatal malady, consumption. This attempt at a description compares with the reality about as matter to Spirit.

Some twenty miles from here reside several brothers and their families, by the name of Hicks, three of them farmers, the other a Methodist preacher—all Spiritualists. They are highly spoken of by their neighbors. Among them I spent a pleasant Sunday two days ago; and heard those "solid men" tell of cures performed through the mediumship of the daughter of one of them, equal to those of old. A broken thumb was relieved of all swelling and bleeding, by her taking the inflammation into her own hand and arm, and then throwing it off. Her father had his foot crushed by a horse, and with it swollen and bleeding reached the house. "Minerva," said he, "for heaven's sake, call the doctor." The doctor was already there, and influenced Minerva to place that broken foot together, wipe off the blood, and take out the inflammation. He (Hicks) then put on his boot and went about his business, never experiencing any serious inconvenience from the wound. A neighbor of theirs (I forget the name) dislocated his knee, and sent for Minerva instead of a surgeon. The crowd tried to fool her, telling that the hurt was in the ankle; but she looked up with that peculiar piercing expression of one possessed, and said, "I know my own business," and after trying to set the knee, called for help. Five men taking hold with her, his knee was set, and after a few passes over it with her hands, the swelling went down, so as not to be noticeable.

A Hicks has a son aged 16 years, who last fall had a running sore under his right shoulder. For seven long years he had suffered with it, until hopes of a cure were few and faint. He would sometimes pull out rotten pipes from it several inches in length. Physicians pronounced it incurable without the loss of the arm, and kind that his life was likely to be lost too. This young man went to his uncle's, and in three days' time, by the "laying on of hands," was on the high road to health. His "sore" was healed, and continues well to this day.

I suppose it all true, what good does this Spiritualism do?  
Yours faithfully,  
O. P. BERRY.

## WHAT SPIRITUALISM TEACHES.

Mr. Barrett—My eyes lately fell upon a paragraph in an article in a paper, headed "Spiritualism." The design of the article was to show what Spiritualism teaches. Its doctrines were expressed in ten propositions. The first was this: "Spiritualism teaches that God is an organization of elements and attributes—elements being termed matter, life and sensation—attributes being expressed by the terms intelligence, or love and wisdom." I was anxious to know what my guardian Spirit would say to this proposition, and I took an opportunity to ascertain his opinion—not that I take any authority short of the highest, nor do I consult any finite Spirit. The following is the communication I received. Will you insert the communications in your paper, and oblige,

Yours, very truly,

CALVIN.

To the first proposition, as given above, it was responded: "Who by searching can find out God?"

The second proposition was: "It claims to teach and demonstrate, beyond a peradventure, the immortality of the soul." In reference to this proposition the following communication was given, purporting to come from the same source:

Spiritualism teaches the immortality of the soul: It does indeed teach that the soul lives after the dissolution of the body; but was not this known before? Does not the Bible teach it? And have not all who have been fully assured of it? This system was not given to teach this. There is another object which God has in view in opening this communication with the Spiritualist, which will soon be made plain.

In regard to the third proposition, which was, "It claims to teach that man is a progressive being, destined to progress forever, in this and the future state of existence; and that his progress is good or slow, in proportion as his acts are good or bad"—the following was given from the same source:

Faith: It is true that all who are renewed by the Spirit of God, will progress, and finally reach heaven; but those who do not yield their hearts to him, will not progress. They will finally sink to hell.

The fourth proposition was: "It claims to teach that we are not by death separated from those who have left us on earth, but that during our lives they are ever around us, and that by purity of living we may be united with them." Respecting this it was communicated:

It is true that Spirits, after the dissolution of the body, are permitted to remain with their friends in the flesh for a while—but it is only for a while. They must all soon go to their own place.

The fifth proposition was: "It claims to teach that death is the pure and good but a continuance of existence, and the Spirit being freed from the thousand ills of material life, is left to roam about the universe of worlds, free to choose its abiding-place." In regard to this it was communicated:

This is the teaching of deceiving Spirits. It is not true that Spirits are free to choose their abiding place. God assigns a place for all; and the place for the unworshiped of God's Holy Spirit is hell—below the seven spheres of which Spirit speak.

The sixth was: "It teaches and claims to demonstrate that our conduct in this life, in a great measure, elaborates our destiny hereafter, and that our happiness in the next state of existence depends, not upon our adherence to this or that sectarian faith, but upon the purity of our lives here, and our obedience, according to the light we have, to the great law of loving God and one another." In reference to this the message was:

Except a man be born again, he can not see the kingdom of God. So said Christ on earth, and so by now says.

The seventh was: "It teaches the communion of Spirits with mortals." In reference to this it was given:

And does not the Bible teach this? But the Bible does not teach that man should ever look to Spirits for authority or advice. It expressly forbids it. The whole system of communicating Spirits is one of sin, and one long God will close this channel of deception, and teach that he alone is the director of all human affairs, and that to him alone should man go for guidance.

The eighth was: "It teaches that the various manifestations, both mental and physical, are given to mankind to prove their immortality, and to teach them to look forward to that change which shall transform them from the earth-sphere to the heavenly, with pleasure." In regard to this it was given:

No Spirit is transferred from the earth-sphere directly to heaven; and those who do not yield their hearts to God will never reach heaven.

The ninth was: "It teaches that if we imitate Christ in his humility, in his submission to the will of God, and his love to man, we shall be acceptable to God." In regard to this it was given:

"There is no other name under heaven whereby man must be saved." Except ye be converted and become as little children, ye can not enter into the kingdom of God.

The tenth was: "And finally, it claims that we have entered upon a new dispensation; that it has come to supply the want of the countless thousands who are now slumbering in indifference, or toiling in infidelity; to teach man his origin, his duty and his destiny; to convince him of his immortality, and instruct him how to make it happy." In reference to this it was given:

It claims! It claims! But its claims are false. The Bible is given to teach man what is necessary for him to know of his destiny, and how to make it happy; and whatever of Spirit-teaching is contrary to the teachings of the Bible is false.

## PHILOSOPHY OF MEDICINE AND SPIRIT-HEALING.

I received a letter from Dr. Wilder, Jr. in his post-office address was not given, inquiring of me if I had made any investigation relative to the virtue and nature of homoeopathic medicines; also alluding to some portions of my article, "Healing by Spiritual Agencies," published in the TELEGRAPH of May 26, requesting me to give an answer through the columns of your paper. Owing to a great want of time, I shall be unable to do the subject justice, according as I am instructed respecting it by my Spirit directors, and made to see its principles and philosophy, allowing my own judgment to guide me.

Mind is the first great living principle, and is of itself matter (substance) from which spring all things. Harmony, affinity and progression are principles of mind, and through these and other principles are developed all existences and circumstances.

Light is matter thrown from other bodies; and in passing to the earth or any other planet, it becomes refined. By a still further refinement light produces electricity, and electricity, coming in contact with carbon and iron, produces magnetism. The quality of electricity and magnetism depends upon the refinement and the number and kind of elements they contain. The more refined, and the greater the number of elements they contain, the higher will be the development of the existence they aid in producing, and enter into as a vital part. Man is the highest development of nature on earth; hence he contains more elements, and those of a finer quality, than any other existence. The vegetable is not so highly developed as man, for want of a sufficient number of elements to produce animal life; yet the vegetable contains the same elements that exist in man, only it would require a great variety of vegetables to represent all the variety that does exist in him. These elements are not as refined as those in man, when in health; but when man becomes diseased, they may be much more refined.

The practice of medicine should be confined to true philosophy and chemistry, or, in other words, true science; otherwise it is quackery. All vegetation contains more or less electricity or magnetism, or both, and each individual vegetable is compounded of elements producing a vital essence peculiar to itself.

For brevity, we will call the electricity and magnetism of all existences, "vital essence." The vital essence of the human body contains a large number of elements which are more refined than those of min-

eral or vegetable; and if any of these elements are destroyed or deranged, disease follows. To remove this disease, these elements must be replaced, or restored to a proper condition. For this purpose, good healing medicines are the best; but they are not always efficient, owing to a want of proper knowledge of these laws by the medium or Spirit controlling, or both. Often a medium is not at hand; then, as the next best course, a scientific Spirit, through a properly developed clairvoyant, can examine, and see, and make known to us what elements are wanting, and can select vegetable containing the required elements, and direct a Sympy; and the same Spirit will see that there is a spiritual influence brought to bear upon the patient, and the peculiar essence that this vegetable contains, will attract like elements to the system; and if the clairvoyant is a healing medium, he will be an instrument in aiding in this matter. But to bring this subject to a close, we will return to the main question.

Homoeopathic medicines, I believe, are, for the most part, purely vegetable extracts. These extracts contain the vital essence of the vegetable from which they are extracted. Of themselves they possess elements suitable to restore elements wanting in the vital essence of the body, to a considerable extent. They also contain a power, to some extent, of attracting like elements from nature to themselves; but if these medicines are made and prepared by a person possessing the healing powers, he will impart to them a more refined and healing quality, thereby giving them greater power. I am acquainted with homoeopathic physicians who manipulate all their medicines, and their success is increased thereby.

The great difficulty with the practice of medicine under any form is, the physician often does not know what all the patient, and is so liable to give the wrong medicine as the right. To illustrate: Two patients have disease which to every appearance are alike, and in fact the only difference is, the circulation of blood is very fast in one and very slow in the other. A doctor visits them both; he gives to one red calomel, and to the other him. He sees his success, and gives of the same to the other, but instead of curing it kills him. Hence the old saying, "what will cure one will kill another." The doctor in this case is not blamed in the least; yet he is not blamed, the latter would be much talked of. Now, if a doctor is opposed to slow circulation, and red calomel is given to a white calomel, will speed up the circulation, the other will reduce it. So in giving medicines, unless we know just what is required, it is dangerous to trifle with their use, unless the patient has got a constitution to endure it. In homoeopathy, the quantity is very small, and there may be enough to restore the diseased elements in some cases, and by the aid of the magnetic emanations of the practitioner who gives it, it may effect cures in very bad cases. I would say to those who practice the homoeopathic, or any other system of medicine, that their success would be doubled if they would allow themselves to be developed as impenetrable mediums, and whenever they visited a patient, allow themselves to be impressed as to disease, and the medicine to give.

My opinion as to the practice of medicine is, that it is the safest and most correct method to have a clairvoyant prescribe a special remedy for each case; and if that clairvoyant is open to spiritual influence from a scientific Spirit, a prescription will be made that will be of some value. I have little if any faith in clairvoyant prescriptions, unless a scientific Spirit does control; and such would control if we would only profit by their teachings. They ever stand ready to direct when they can do good; but if we allow our mediumship to run in a low channel, or on common-place matters, such Spirits take no delight in instructing us, and we are left without more highly developed Spirits to guide us in the shortest way to our health. I yet ever among these few, often learn much, and gain much knowledge. We can learn from all, but adapting our spiritual powers to the influence of undeveloped Spirits until we get to the influence of the more elevated and developed. Yet much good often results from the manifestations of undeveloped Spirits. Their conditions are grosser, and therefore they are better able to operate upon gross material, and can give more striking demonstrations of their presence; and they are well adapted to convince those skeptics whose reason is so small as to require physical force to excite it. There seems to be one bad result produced by submitting to undeveloped Spirits, as their tendency is to make our spiritual nature more gross, and they will often impart to the mediums false ideas in order to allow them to more highly developed Spirits to guide us in the shortest way to our health. I yet ever among these few, often learn much, and gain much knowledge. We can learn from all, but adapting our spiritual powers to the influence of undeveloped Spirits until we get to the influence of the more elevated and developed. Yet much good often results from the manifestations of undeveloped Spirits. 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